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Bios

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I N M E M O R I A M

CHARLES HENRY BRENT

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F O R E W O R D

On Sunday afternoon, April Twenty-eighth, 1929, a memorial service was held in the Cathedral of St. John the Divine, New York City, for the Right Reverend Charles Henry Brent, late Bishop of Western New York. At this service representatives of the different movements with which Bishop Brent had been most actively identified paid tribute to his memory and dwelt upon the outstanding service he had rendered to the great Christian causes.

The call for these addresses was so general that it seemed wise to those interested especially in the World Conference on Faith and Order to preserve them in permanent form and to print them for general distribution. It seemed most appropriate in publishing these addresses that the sermon preached by Dr. Adolf Keller at the funeral services in the Cathedral at Lausanne should be incorporated, as well as some of the testimonials from the leaders of the different churches and communions of Europe and the Near East. They reveal the admiration and love that all Christian peoples had for Bishop Brent.

New York, August 1, 1929.

Address of RIGHT REVEREND WILLIAM T. MANNING,
Bishop of New York, at the Memorial Service for the
RIGHT REVEREND CHARLES HENRY BRENT, at the Cathedral of St. John the Divine, Sunday, April 28th, 1929.

WE ARE ASSEMBLED here at this service not to mourn, but to remember before God, and offer our thanksgivings for, the life and service of Charles Henry Brent, Bishop, Statesman, Missionary, Adventurer for God, and leader in the cause of Christian Unity.

Distinguished representatives of other Christian Communion will speak to you of Bishop Brent's work, and of their fellowship with him, in great movements for common Christian service. I am to say a few words as to his labors for Christian Reunion and his vision of it as expressed in the World Conference on Faith and Order. I do this with special gladness, for it was my privilege to be associated in this movement from its beginning with Bishop Brent, Robert H. Gardiner and others.

It was Bishop Brent who inspired and called forth this movement. Stirred deeply by the Edinburgh Missionary Conference which he had just attended, he came to our General Convention in 1910 with the proclamation that the next step must be a World Conference of Christians not fearing to face and discuss our differences, not avoiding questions of Faith and Order, but centering upon questions of Faith and Order with the aim of bringing nearer the day of Christian Reunion.

It was Robert Gardiner who suggested and urged that some definite action should be taken by our Convention, and it fell to my lot to offer the resolution adopted unani-

mously, first by the House of Deputies and then by the House of Bishops, asking all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour, both Catholic and Protestant, to unite with us in arranging for and conducting such a Conference. Then followed years of work and preparation during which the faith, and devotion, and prodigious labor, of Robert Gardiner carried the message, and the invitation, into practically every country and almost all the Churches of the world. During this period, for a number of years, Bishop Brent was still carrying on his work in the Philippines, but his interest in this movement never flagged and his leadership in it was always felt. There were many difficulties and disappointments, including the long delay caused by the World War, but at last after seventeen years, in August, 1927, the dream was fulfilled—not the instant reunion of the Churches participating,—no wise person imagined that one meeting of the World Conference could accomplish this,—but the bringing together of representatives of almost all the Churches of the world to take brotherly counsel, and to dare frankly to face the difficulties and to discuss the things in which we differ.

For the first time since the divisions among Christians took place, representatives of Churches from all parts of the world, both Catholic and Protestant, came together with the desire and the hope of finding the way towards reunion. It was only a first step, but it was a great and notable step. The Conference did what was expected of it. It gave new impetus to the movement for unity and opened the way for further progress. And whatever was accomplished by the World Conference on Faith and Order was due primarily

to the faith, the vision, and the leadership, of Charles Henry Brent.

It may be said with truth that the meeting of the World Conference on Faith and Order was the crowning of Bishop Brent's work here on earth. His spirit, and his wisdom and ability, as its Presiding Officer contributed largely to the spirit of the gathering and to the hopeful issue of its work. His name will be forever associated with it. Fitting it is that his body rests in the city of Lausanne where the World Conference assembled.

But it is for us to realize that the movement for which the World Conference stands has only begun. Bishop Brent knew this well. He knew that unity cannot be attained by short cuts involving surrender of Christian faith and conviction, and that it could not be real and lasting unity if it were so attained. He knew that our visible unity in Christ will come not by compromise for the sake of peace, but by comprehension for the sake of truth and life.

In the sermon which he preached on his twenty-fifth anniversary as a Bishop, he said:

“When I was younger I firmly believed I would live to see the phalanxes of Jesus Christ united in one Church. Though my belief that this is bound to be a fact some day still abides unshaken now I look with the eyes of Balaam:

I see him, but not now,
I behold him, but not nigh.

Labor for unity must lay its claim on every Christian soul. It will come, when it does come,

not with observation, but through the slow process of the mills of God. I cannot understand people who are indifferent to or idle in the cause. It stands as the background of all Christian thought and life."

The World Conference Movement from its beginning has proclaimed that our part in the work for reunion, Catholics and Protestants alike, is not to create a new Church but the far greater, though humbler, work of ceasing to obstruct and obscure the unity of the Church founded in this world by Our Lord Jesus Christ Himself.

And the movement for reunion is going forward. The mists which for so long have kept Canterbury and Rome and Constantinople and Geneva from seeing each other clearly are less dense than they were. Prejudice and misunderstanding are giving way before the spirit of brotherly kindness and open minded desire to understand one another's positions.

We give thanks to God for the progress of the movement towards reunion, and for the labors in this cause of His servant Charles Henry Brent.

Address of REV. WILLIAM ADAMS BROWN, D.D., at the Memorial Service for the RIGHT REVEREND CHARLES HENRY BRENT, at the Cathedral of St. John the Divine, Sunday, April 28th, 1929.

WE MEET UNDER the shadow of a great sorrow, but though we sorrow we are not without hope. It is not chiefly to mourn the passing of a lost friend that we have come together, but rather to celebrate the promotion to higher service of a beloved comrade and leader, Bishop Brent.

I have been asked to say a few words about Bishop Brent's part in the Universal Christian Conference on Life and Work, which met at Stockholm in August 1925. I do this gladly, for there was no phase of Bishop Brent's many-sided work for unity into which he threw himself more heartily or which more completely commanded his unqualified allegiance. And yet in the very act of thus apportioning degrees of interest one feels a certain hesitancy. There are some persons whose lives are so of a piece that any attempt to analyze or dissect them seems a kind of profanation. Bishop Brent's was such a life. Even to touch him was to feel oneself in contact with something massive, simple, elemental.

My first meeting with Bishop Brent occurred many years ago, while he was still Missionary Bishop of the Philippines. In one of his periods of furlough he had come to address the students of the Union Theological Seminary, then in its old home on Lenox Hill. I remember as vividly as if it were yesterday the impression produced by this virile personality. We felt that we were meeting a man with convictions tested in the strain of life and tempered by

the fires of experience. There was a vigor about him that captivated us all, a sense of inner freedom and joyousness.

Later meetings confirmed this first impression. I came to think of Bishop Brent as one in whom a passionate desire for the unity of Christ's church had become a part of the very structure of his being. Few men have believed in unity more sincerely or worked for it more consistently. He believed in it not as something apart from and in addition to his other interests but as the one thing that was necessary in order to bring all else in which he believed to completion.

For it was not the ecclesiastical aspects of unity which interested Bishop Brent first of all but its personal and spiritual aspects. His devotion to the unity of Christ's church was rooted in a devotion to the men and women for whom Christ founded the church. He loved men and believed in them, whatever their race, or nation, or class. Whatever injured them he fought and hated. Whatever helped them he supported with all his strength. Hating war with a deadly hatred he yet served as Chaplain-General of the United States Army in the great war and by his tact, courage, and unselfishness endeared himself alike to officers and men. And when the war was over, he found a new foe to fight in the deadly opium traffic, which was spreading its devastating influence around the world. At the Geneva Conference, in 1922, he represented the United States and was tireless in his efforts to secure a dealing with this ancient evil which should be at once radical and sane.

Holding these views, it was no wonder that the proposed Conference on Life and Work should attract him. He

was one of its most ardent supporters before it met and one of the most effective participants at its meetings. Assigned to the section on international affairs, he was chairman of one of its most influential committees, that which dealt with war and peace, and those who heard him will not soon forget the ringing words in which, speaking of the subject of his own committee's report, he declared his conviction that it was in the power of the church in a single generation to put an end to war:

"What is now needed more than anything else is courage to try God's way in reaching after God's purpose in all the great as well as all the small affairs of life; there is only one road to God's purpose and that is God's way, or shall I say God's highway. Fear, suspicion and doubt hold the nations in thrall. There are many international injustices to be rectified. War will never do the job.

* * *

"It is because I believe in the sanctity of the nation and the magnificence of patriotism; it is because I believe youth can best serve the nation and mankind by living for duty rather than dying for it, that I reaffirm my belief that the Christian Church if it be so minded can, in the name of Christ, rule out war and rule in peace within a generation. I may be a fool, but if so I am God's fool."⁽¹⁾

When I think of Bishop Brent, three verses inevitably suggest themselves. The first is a passage from the Psalms: "I will lift up mine eyes unto the hills from whence cometh my help." Bishop Brent lived on the heights and to all who met him he gave the impression of possessing inner reserves of strength upon which he continually drew. One had a sense of adequacy, of assurance, of vitality, of a ceaseless renewal that had its spring in the life of prayer.

⁽¹⁾ *The Stockholm Conference on Life and Work*, 1925, Bell, G. K. A., London, 1926, p. 446.

The second is a sentence of the Apostle Paul: "Forgetting the things that are behind I press on to the things that are before." Bishop Brent was never satisfied with past achievement. His face was ever turned to the future and no obstacle daunted him if it stood in the way of plain duty. I well recall how, when we were returning on the same steamer from Stockholm, he showed me a little book just received from Russia, called the *A B C of Communism*. It contained an uncompromising demand upon the young people of Russia for whole-hearted allegiance to the Communist cause. Bishop Brent saw in this demand a challenge to the church to show a loyalty more uncompromising. "Unless we can bring to our Christian task a consecration more complete than the consecration of these missionaries of Revolution," he said to me, "we shall not deserve the victory to which our Master summons us."

But the verse that to my mind most of all suggests Bishop Brent is the word of Our Lord in the Beatitudes: "The pure in heart shall see God." He had the sense of vision that is given to the great mystics. In the literal sense of the word he was a clairvoyant. When one touched him he made God real. In his fellowship one felt the presence of which he wrote so movingly. And now that he has gone before us into the unseen country he still fulfills the same office of interpretation and reassurance. Death can never mean the same thing to us since he has passed through its portals. Immortality is a more certain thing to us and the life to come more real since this dear friend has gone before, and we can think of him there as we thought of him here—beckoning, heartening, welcoming, sharing, a priest of God, a friend of man.

Address of DR. ROBERT E. SPEER, at the Memorial Service for the RIGHT REVEREND CHARLES HENRY BRENT, at the Cathedral of St. John the Divine, Sunday, April 28th, 1929.

THE NAMES of the two agencies for which I am to speak, and with which Bishop Brent was so closely associated, embody the great ruling ideas of his mind and heart—the causes into which he poured all the resources of his powerful and ever growing life.

These are the Church Peace Union and the World Alliance for the promotion of International Friendship through the Churches. These were the interests for which Bishop Brent lived and wrought.

To these interests he gave, as I have said, all the strength of his powerful and ever growing life. He would have demurred earnestly at any such estimate of himself as we cherish today with regard to him. Once many years ago, when alone in the Island of Jolo, he wrote a paper in which he spoke of himself as a weak man fallen fortunately into the hands of strong, clever and good men. But no one who ever knew him would assent to the humility of this self estimate.

His was a personality of clean and positive energy and his strength had deep springs. One was its firm rootage. He stood in the presence of God and drew all his energies out of God's might and righteousness. He was a man of strong and reasoned convictions. He knew that religious experience must rest on a living and reasonable faith and that beneath such faith there must be solid and intellectual opinions and beneath these he found the secure historical facts out of which Christianity arose.

Another element of his strength was its rigorous simplicity. He was sometimes thought of as ascetic but one of his most noble books was entitled "The Splendor of the Human Body." Whatever austerity characterized him was the austerity of truth and purity and honest stewardship. I remember clearly the impression made by a short address of his at the World Missionary Conference in Edinburgh in 1910 when he spoke of luxury as something we needed to guard against but which it was hard to define. Nevertheless he went on at once to define it as "an undisciplined use of God's gifts, to allow the material to dictate terms to us." This surrender he never made. The life that he lived, he lived in the free spiritual mastery of all his tools and resources.

And he was an ever growing soul. He said of himself once that he had passed through the stage of the antiquated though not ancient imperialism of Rome and also the stage of the ingenious federative effort of modern Christian communions to the ideal of unity. And this idea itself grew in his mind ever more rich and free. It would be an easy thing to trace today this vivid and vital development of his mind and spirit from the early years in Boston to his Bishopric in Manila, to the Edinburgh Conference and then through his Buffalo Episcopate and his wider catholic mission to Lausanne.

We remember today not alone the man he was but the great tasks at which he courageously wrought. I remember his other address at Edinburgh in which, referring to the struggle against the opium traffic which was just entering a new phase, he declared, "this treatment of great moral questions in an international way is only the foretaste of good things to come. There are mighty questions in the world

to be grappled with in international conference which will lead the world forward in the great march of moral progress." His immediate reference was to the opium issue but he was discerning the new struggle which was opening for peace and international justice and against all war and wrong. His was one of the clearest and the most unfearing voices raised in our time in the interest of international trust and righteousness. He was destitute of all our provincial and feeble timidities with regard to the necessary instrumentalities of international order and cooperation.

Above all this, as we know, his supreme interest was in the cause of true Christian unity, a unity seated in and springing from a genuine unity of faith. He grew to be entirely fearless in conferring about unity and all its problems and difficulties. Those of you who will recall his paper of many years ago on "Catholicity and Intrusion," will realize how those germs of discernment and courage developed with the years. "I believe," said he, "that this is the first principle on which we must take our stand if we are going to realize Church unity. We must look upon Christians of whatever name as Christians and must treat them as Christians whatever they may be."

He had his own positive views, and two of the most positive of them all were, first, that every man should have such views, and second, that it was the will of God that all men should be one in Christ. He wrote once in a letter:

"It is sheer nonsense for anybody to say that he approaches a question without prejudices and without a definite premise. Some men may be conceited or blind enough to think that they do so. In my judgment, those who cannot at the moment approach the world of today with a conscious philosophy will do

themselves and the truth a great service by some self-searching and honest inquiry into motives and convictions before proceeding further. A man without a bias is not a man."

Assuredly he had his strong bias and it was the bias of the truth and the love of the Christian gospel.

And now of him we are bereft, but not of the great convictions which he held and the great causes for which he lived. And we may be sure that if he could speak to us this afternoon he would bid us have done with our words of praise and grief for him and gird ourselves to the tasks which he served and which he hands on to us to fulfil.

Address of BISHOP FRANCIS J. McCONNELL, D.D., at the Memorial Service for the RIGHT REVEREND CHARLES HENRY BRENT, at the Cathedral of St. John the Divine, April 28th, 1929.

I WISH TO PAY TRIBUTE on behalf of the Federal Council of the Churches of Christ in America to the services rendered by Bishop Brent in bringing about better understanding and closer co-operation among the churches of Protestantism. It is, I think, fair to say that the Federal Council does not go as far in its advocacy of organic union of the denominations as did Bishop Brent. The Council has in its directing groups representatives of denominations that do not favor church union, insisting that they cannot see any way to preserve the liberty of the individual and of minor groups under organic union. At the same time these representatives—and their denominations—co-operate most nobly in manifold forms of Christian activity. Bishop Brent, on the other hand, was an advocate of outright union. He differed completely, however, from many advocates of union who refuse to have anything to do with co-operative or federal schemes among churches. Whereas many of his fellow-churchmen regarded such plans as compromises likely to obscure the issues in the movement toward unity, Bishop Brent welcomed all plans that brought the denominations together at all. He saw that whatever form of union finally comes must be the ratification of actual unity in deed and prayer already attained. He looked upon the Federal Council, therefore, as an agency actually helping to bring the churches together—producing the conditions which will make possible any union worthy of the name. Quite likely the Bishop hoped that the finally united Church would take on the form of his own organization, but he never allowed himself to be beguiled

from the development of Christian co-operation by premature and academic debate as to the form union will take—when it comes.

My own most vivid recollections of him have to do with meetings of the business committee of the Lausanne Conference on Faith and Order, particularly the sessions of the committee held at Lausanne just before the Conference. This committee was composed of the leaders of denominations from all over the world. It is a frequently observed fact that such committee meetings are not very efficient in their procedure. The explanation probably is that most of the members are leaders in their various fields—accustomed to seeing their recommendations adopted without question. A committee composed of leaders is likely to proceed rather noisily—and oddly enough to waste time on inconsequential matters, for nothing that occurs to the mind of a leader accustomed to having his plans adopted without debate seems to him inconsequential. The session of the business committee at Lausanne on Saturday before the Conference opened on Sunday consumed two hours in debating whether the devotional exercises of the Conference should be held at the beginning, in the middle, or at the end of the daily meetings. Bishop Brent was presiding. A less patient, or less wise chairman than he would have hurried the committee on through these insignificant matters—but Bishop Brent let the committeemen talk themselves out. The result was that the debaters had made their adjustments to one another before the important concerns came up. Those important concerns were handled with dignity and effectiveness.

The remarkable feature about the Lausanne Conference was its continuing in session after irreconcilable differences

among the representatives had appeared. There were differences in point of view—such as that between the American delegates who saw the present and something of the future without any large concern for the past, and those Europeans who looked at the past without considerable regard for today or tomorrow. A professor in a German university thought an important ecclesiastical question should be settled in the light of the opinion of a mystic saint—a woman who had lived in the tenth century. There were far-reaching differences on the nature and efficacy of the sacraments. Now the logical procedure would have been to adjourn as soon as the differences were seen to be insoluble. The Conference did not adjourn. It remained in session for the three weeks agreed upon. Three or four centuries ago such a Conference would have broken up, once the disagreements were seen to be irreconcilable, and the delegates would have gone to their homes prepared to fight in debate and possibly in actual physical combat. At Lausanne the delegates continued to work together and to pray together. At length it began to dawn upon the minds of us all that a veritable spiritual miracle was being wrought before our very eyes—the fact that the groups were remaining together was itself a sign that the spirit which kept us together was more powerful than that which would pull us apart. The longer we stayed the sharper the lines of separation appeared and the finer became the feeling of respect and regard which those of the differing points of view were learning to cherish toward one another. No word of vexation or irritation was uttered to break the spell of this extraordinary union of the spirit.

There were those at the Conference who saw in this inner

approach a veritable manifestation of the Divine—and no doubt this insight was sound; but the Divine worked around a human center. It was the spirit of the presiding officer which first of all commanded respect and then by subtle compulsion helped hold the Conference together. There was in all this something prophetic of the day when the spirit of fellowship in Christ will so reveal itself as the all-essential and indispensable, that that spirit in itself will not indeed over-ride all differences between Christian groups but will hold the groups together in spite of their differences.

Bishop Brent believed in an inclusive Church not merely in the sense of the inclusion of religious denominations as such. He would have the Church give itself to all men. He had himself been a missionary in the Philippines—and a student of the life of the lowly—as witness his voyage to America in the steerage quarters that he might know better the point of view of the immigrants to our land. He looked upon all social and racial and international spheres as legitimate fields for redemption through the Gospel. His forthright dealing with the opium question when he was acting as the American representative on the opium commission at Geneva was an instance of his insistence upon genuine Christian principle in dealing with a vast social problem.

Now Bishop Brent gave himself to all these larger duties partly, of course, to help human beings in any and every way possible, but he at bottom wrought from the point of view of the Church as the Body of Christ. He longed for a Church massive enough, widely enough connected with all worthy forces of human activity, to suggest by its

sheer greatness something of the magnitude and immensity of the incarnation of the Christ-spirit in a redeemed human race.

Address of DR. FREDERICK LYNCH, at the Memorial Service for the RIGHT REVEREND CHARLES HENRY BRENT, in the Cathedral of St. John the Divine, Sunday Afternoon, April 28th, 1929.

BISHOP BRENT was primarily the prophet of "understanding." At the close of the great Stockholm Conference on the Life and Work of the Churches someone asked him if he thought anything had been accomplished by the three weeks meeting of the 500 churchmen of all denominations. He immediately replied: "At least we came to understand each other as we never had before." He was so impressed with this achievement of understanding that on the steamer coming home he wrote a book—the story of the Conference—and he called the book "Understanding." It is the best interpretation of the great meeting that has been written. International peace rests ultimately on the sense of *unity* possessing all people, but before unity can come there must be understanding.

It was the conviction that these 500 delegates at Stockholm representing all creeds and countries had come to understand one another as they never had before, and so reached a beginning of unity, that led him to enter into the great world conference on Christian Unity at Lausanne two years later with such enthusiasm and great hopes. He knew that whether any real step toward organic unity might be achieved or not, at least "understanding" would be promoted as it had been at Stockholm and that was the preliminary and prerequisite of unity. This growth in "understanding" was a marked feature at Lausanne. The men who came up from East and West, North and South, came to understand one another's point

of view and respect one another's convictions. They will never be strangers any more. They are friends. Strangers cannot unite. Friends can.

It was the success of Stockholm and Lausanne, where representatives of every branch of the Christian faith progressed so far in mutual understanding and at least achieved enough sense of unity to be able to work together for the Kingdom of God that led him to enter with new enthusiasm into the preparations for the Universal Religious Peace Conference which is to be called in the near future. This is a new and bolder venture than anything yet tried. It goes far beyond the bounds of Christendom. It is an attempt to bring together men who have no understanding whatever of each other and no consciousness of unity. It is to bring together 1,000 representatives of all the great religions of the world—Buddhists, Mohammedans, Confucianists, Hindus, Jews, as well as Christians. But here again Bishop Brent's great faith in the possibility of understanding did not fail him. When we first conceived the project in the office of the Church Peace Union we wrote him about it. It was just as we were getting ready to go to Lausanne and he immediately wrote back eagerly identifying himself with the movement. He was too ill to attend the preliminary meeting at Geneva last year, but he was intensely interested in it and followed it with eagerness. Had he lived he would have been one of the leading spirits in its meetings as he was in Stockholm and Lausanne. I suppose his remarkable success among the Moros in the Philippines contributed to this interest. There was an island with thousands of Mohammedans on it. Nothing was being done for them. Their conditions touched his heart. It was impossible to establish a dis-

tinctly Christian Mission among them, but he decided to open schools for the children. It was a gesture of friendliness and the Mohammedans responded with a friendship that grew into trust and admiration. We are all glad the work is to go on. It will be a monument to Bishop Brent.

Let me close this tribute with a quotation from his book "Understanding": "It is everything to have begun with the right inner disposition. The wings of Christian understanding are so sure and strong that they can bear us anywhere in the spacious realm of God's Kingdom. Understanding hints at inner disciplines which only the strong can contemplate without flinching, at activities of heart and head which only a Christian can engage in without breaking, at results which only the Church of Christ can envisage. Understanding is the first-born child of Goodwill and establishes always right contacts with men and their inside and outside problems. I shall feel that the Conference has achieved much of value to God and man if it establishes among churchmen and Churches everywhere understanding one toward another, the understanding of friends who walk together in their excursion through time. A flame has been kindled in Life and Work by the torch of God's Spirit which no man can extinguish."

Address of DR. ADOLF KELLER, Delivered in the English Church, Lausanne, at the Funeral Services for BISHOP BRENT.

DEAR FRIENDS: The Continuation Committee of Faith and Order has asked me through its vice-chairman to express here our deep affliction at the death of its president. Principal Garvie, who during the Conference acted as deputy-chairman, has told me only yesterday how sorry he was to be prevented from being here to-day. And also the president of the Swiss Church Federation, M. Herold, has charged me to express our deepest sympathy.

The death of Bishop Brent is for the Continuation Committee of Faith and Order a greater loss than we can express in words. Such a venture of faith as this Movement is, requires more than far-reaching ideas, skilled organizers, indefatigable workers, more than wise men and their counsels, it requires first of all a spiritual vision of God's great things. They look foolish and impossible to the world, but they were a great definite promise for "God's fool," as Bishop Brent called himself at our Conference on Life and Work at Stockholm.

It requires further a life of prayer, the cry of Peter when the big waves seemed to roll over him: "Help me, Master, for I am sinking." For all the members of the Conference on Faith and Order the daily work was depending less on our thoughts and intellectual effort, than on this incessant prayer that God may at least show us from a distance the beloved promised country of Christian Unity. Bishop Brent was with us every day in such prayer, and even when he was not among us, he was for us like Moses

stretching out his hands in prayer for the victory of the host.

Such a Movement requires, however, first of all a deep feeling of humility. What am I, man, that I may be called to do God's work! Before the majesty of God not only human pride and self-assurance vanish like snow in the sun, but even our most sublime thoughts, high moral and religious ideas, our great plans of faith, are drying away like morning dew in the rising sun. We feel that as high as the sky is over the earth, so high are God's thoughts over men's thoughts.

No man is able to do God's work without such humility. What an incarnation of Christian humility Bishop Brent has been! What an example of that self-annihilation, which makes room for God's work in the human soul! By these spiritual qualities Bishop Brent was for us in spite of all his sweetness a terrible grand-inquisitor for our conscience, who, in his prayer and his addresses, left nothing undoomed in our soul which was not God's work, and who was a living challenge to faith, to prayer and to humility for us all.

The success of the Lausanne Conference did not consist in some meagre formulas of union or in a well-defined plan for ecclesiastical peace; the success of the Conference belongs to those invisible things of which God is the creator in the same way as of the visible ones: "Creator visibilium et invisibilium." It consists in these mysterious contacts during our daily prayer, in our daily realizing of a divine presence, in our growing conviction that our common faith is a greater thing than we can express in our for-

mulas, it consists in our overwhelming experience that Christian love knows ways to each other where we can see no ways—briefly, in the experiences of a spiritual power which was poured over us. Our poor words, by which we tried to express this miracle, were like empty hands, too small to hold that divine wealth.

Who knows, death had perhaps already marked him while he spoke to us words of Life. We saw, during the Conference, his physical weakness and suffering, but we felt sometimes in looking into his sweet pale face that for him it was true what St. Paul said: “When I am weak, then I am strong.”

His faith, his humility, his prayer, was, in spite of his weakness, a strong element in the life of the Conference. We look to-day back on it with a deep feeling of gratitude. It was for the first time in history that the Churches came together to discuss their differences in Faith and Order without throwing anathemas at each other. It is at all events something like a miracle that all could agree on what the message of the Church should be and accepted the same definition of the Gospel. It was also the first time since the period of the great Christian councils that the basis for an ecumenical theology was laid. And this was not done by superficial compromises or by lofty bridges of mere words. It was discovered then that this basis was much larger than we all thought, but the differences were not hidden and nobody tried to conceal them. These differences were discussed in a spirit of fraternal fellowship, and the Conference became, therefore, a victory of sincerity as well as of brotherly love.

No doubt Christian organic unity is still very remote from the present situation. Nevertheless we have seen the land from that high mountain of the Conference. Bishop Brent has surely seen it and suffered under the still existing splits and differences more than any other man did, but this noble sufferer knew that God's ways are slow and long. Let us hope that Christianity, after this first effort, will go forward on this road towards Christian Unity, following the last words of Bishop Brent in one of his addresses at Lausanne, when he said that he hoped that others, and especially youth and the women, would take up the torch which has now fallen from his tired hands.

Thousands are to-day with us in thoughtful prayer and will keep him in loving memory as a great Christian leader. Let us all follow him on his way towards Eternity and glorify the Almighty that once more He did great things through frail human hands, and that He let us see His Glory in the face and life of a humble Christian willing to give up his life for the sake of Christ.

Resolution Passed by the Trustees of the Church Peace Union on the Death of RT. REV. CHARLES H. BRENT, Bishop of Western New York.

IN THE death of our fellow trustee, the Rt. Rev. Charles H. Brent, The Church Peace Union has suffered an irreparable loss. Of an adventuresome and pioneering spirit, he was a leader in all good causes. Prophetic in outlook he visioned a new world order and in every utterance called men to possess it and he himself led the way. He was identified from his earliest ministry with the movement for Christian Unity, being one of the originators of the Conference on Faith and Order, devoting his energies to its success, culminating in the Conference at Lausanne, where he presided, and which owed much of its success to his great faith and untiring leadership. He entered into the movement for the Universal Christian Conference on the Life and Work of the Churches with great enthusiasm and took a leading part in the discussions at Stockholm. His story of this Conference, the book "Understanding," was one of the best interpretations of its meaning and significance given to the world. Some years ago it came over him that war had no place in a true civilization and contradicted all that was implicit in the Gospel of Jesus Christ. It was a denial of the fundamental doctrine of the unity of mankind. From that time on he lifted his voice against it on every public occasion. It was because of this conviction that he gladly accepted a place on the board of The Church Peace Union. Also for several years he has been actively identified with the World Alliance for International Friendship Through the Churches, and the Commission on International Justice and Good Will of the Federal Council of Churches. An ardent

patriot, he believed that the United States should be identified with all world movements looking toward international peace, and continually advocated his country's leadership in the endeavor to substitute peaceful methods for the arbitrament of war in settlement of international disputes. Few men have contributed more than he to the new will for peace that is possessing the real leaders of the world.

It is not possible to record here the many services Bishop Brent has rendered to the world, such as the remarkable service for his Church in the Philippines for many years where he won the confidence not only of the Protestant population but of the Roman Catholic authorities as well; his service as American representative on the Opium Commission of the League of Nations; as chief of Chaplains during the world war and as bishop of the American Protestant Episcopal Churches in Europe. His life was short in years but long in service and we wish to record our gratitude for his prophetic vision, his high idealism, his inspiring leadership, and the companionship of the years.

Editorial in the CHRISTIAN CENTURY for April 11, 1929.

BISHOP CHARLES H. BRENT—
EVERYBODY'S BISHOP

TO BE A BISHOP and yet never to become a mere ecclesiastic or to forget that he was brother to the humblest Christian, or non-Christian, for that matter; to have the authority to command within a wide area, yet to have the grace which enabled him to persuade within a still wider; to move among the mighty without letting them embarrass him and among the lowly without embarrassing them; to put aside the offer of comfortable and dignified offices to labor for a humane cause in a remote spot; to be loyal to his church and yet to be unfettered by it and to become an ecumenical churchman and his church's great gift to the cause of Christian brotherhood in our time—this was, in brief, the career and the achievement of Bishop Charles H. Brent, who died in Lausanne on March 27. Canadian by birth and training, he became American in loyalty and cosmopolitan in sympathy. As bishop of the Philippines for fifteen years he engaged vigorously and effectively in the fight against the international opium traffic. During that period he thrice refused bishoprics which were considered notable promotions, because he preferred to stay in Manila and fight opium. He was chief of the American chaplains during the World War, bishop of Western New York, and later bishop in charge of Episcopal churches in Europe. His interest in the cause of peace made him a champion of the League of Nations and the World Court. His most notable service to the church universal was his work in connection with the organization of the Lausanne Conference on Faith and Order, of which he was President. He died too soon, at the age of 66, and still in the harness, on the eve of starting on a tour of friendship and good will among the eastern churches. But he could not have died at a more fitting place than in Lausanne, the city which saw the great event which marked the culmination of his work and whose name has become a symbol for that interchurch fellowship which he did so much to advance. There is something obviously fitting in allowing the bones of this man to find sepulcher in the Swiss city where the pilgrimage of his soul came closest to realization.

Editorial in the CHURCHMAN for April 6, 1929.

A PROPHET OF CHRISTIAN UNITY.

IN THE DEATH of Bishop Brent the Christian church of the world has lost one of its ablest statesmen. We doubt if the Anglican church has ever in its long history had a more ardent devotee; but neither Bishop Brent's deepest enthusiasms nor vision were limited in the slightest by that rich ardor for all that was best in his own communion.

Is it too much to discover in the fact that death came to Bishop Brent in Lausanne a symbol of his world interest? For it was there that he presided over the first World Conference on Faith and Order, which flowered from his years of intelligent and unceasing devotion to Christian unity. Day and night during the weeks of that conference, despite the warning of his physicians and the knowledge that he was the victim of organic heart trouble, he labored toward the accomplishment of those ends which had become so deeply interwoven with the very structure of his being. For he was one to whom sacrifice for his Master was a part of the daily task.

In one of the most remarkable human documents that has issued from the Episcopal Church Bishop Brent, in an address in Buffalo on the occasion of the celebration of the twenty-fifth anniversary of his consecration as a bishop, (printed in *THE CHURCHMAN*, January 8, 1927) sketched, with touching intimacy, the portrait of his life. With entire frankness and simplicity he revealed the motive forces behind his ministry of reconciliation. "To my mother's wise and loving influence," he said, "I owe all the good that is in me; and it was my father's long rectorate in the little (Canadian) village where I was born that burned into my soul the high value of stability. Love of my country home has never abated and has kept burning a steady flame of sympathy for country folk and country problems."

Of the great lessons he learned during his three and a half years at the Mission House of the Society of St. John the Evangelist in

Boston the most helpful was "that of the ordered life. The love of Jesus Christ, the application to modern life of the principles by which He lived, and the overwhelming importance of the unseen, were instilled into my being in a manner and to a degree from which there is, thirty-five years later, no escape." Of the preaching of Phillips Brooks, he said: "He had at times such an influence on me that I was affected physically. I felt as if I might be the string of a harp on which a master hand was playing." Those days in the South End of Boston, with their pressing social problems, when there was not "an uninteresting or dull day," came to an end with Brent's election as Bishop of the Philippines. Word reached him when he and Russell Talbot and Thatcher Kimball were at dinner. "Immediately," Bishop Brent records, "we sought an atlas to discover where the Philippines actually were. Although the Spanish-American War had taught us a little distant geography, I should have hated to stand an examination on the subject."

Of his work and the problems he faced in the Philippines Bishop Brent spoke at length, reflecting his fine insight in the field of missions and international relationship. For example: "Among the Mohammedans of the Southern Islands, school and hospital work is simply indispensable. It is the one means of exhibiting the Christian spirit among the followers of Islam, whose only knowledge of Christian nations is that they make better weapons and fight better and exploit their neighbors more successfully than Moslems." In a high-minded plea for Turkey he said: "The Turks have been cruel and ruthless, it is true. However, what can you expect? It is Christianized people who have provided weapons and taught the Turk how to use them. We Christians slay and kill under a more restricted system than the Mohammedans, but, as the late war testified, we do it on a large and unparalleled scale, and thoroughly well, when the die is cast. . . . We must look at the Turk through Turkish eyes . . . if we are to escape the blighting curse of little nationalism and deal out justice to the nations."

From whence came Bishop Brent's large-minded internationalism, which made him so enviably a reflector of the mind of Jesus?

From a strange source, many may think. "It was among the pagan people that I learned that equality before God of all men, which I count to be the chief treasure which I have honestly made my own in a lifetime." Does anyone need a further argument for missions or the international mind?

It was during his days in the Philippines that Bishop Brent and General Pershing became intimate friends. From this relationship came the invitation to Bishop Brent to take charge of the American chaplains in France during the World War. "My service in the Army," he said, "was built on the cooperative principle"—a principle characteristic of Brent's outlook on life. "I first secured Chaplains Paul Moody and Francis B. Doherty, representing respectively the Congregational and the Roman Catholic Churches, and founded an office. Remembering my life with Torbert, (in Boston), we ordained that there should be no secrets, but that the correspondence of one should be the correspondence of all; that we would talk our problems out together. These principles were carried out to the letter." And no man ever had more devoted friends and admirers than those who worked with him as chaplains.

Of Christian unity, Bishop Brent said in this address: "When I was younger, I firmly believed I would live to see the phalanxes of Jesus Christ united in one church. Though my belief that this is bound to be a fact some day still abides unshaken, now I look with the eyes of Balaam:

I see him, but not now.

I behold him, but not nigh.

Labor for unity must lay its claim on every Christian soul. It will come, when it does come, not with observation, but through the slow processes of the mills of God. I cannot understand people who are indifferent to or idle in the cause. It stands as the background of all Christian thought and life."

Surely it stood as the background of all Bishop Brent's thought and life. Is there any leadership in the Episcopal Church to take the place of his gallant and inspired pioneering for the Master?

From an Editorial in the INQUIRY for May, 1929.

BISHOP BRENT combined a completely socialized outlook with a never waning insistence upon the need for individual regeneration. He differed from many of his contemporaries who had the same concern in that he distinguished from the aim of self-perfection the modes of achieving it—which, to some extent, must be social. Moreover, while conscious of the need to touch the deepest emotional springs of desire, he warmed up to the aims of the Inquiry precisely as he himself learned to recognize the part which an intellectual approach might play in translating a flaming righteousness into effective action.

At a meeting of a number of Inquirers in Buffalo, in the spring of 1928, when the continuance of the Inquiry was under discussion, Bishop Brent remarked with great emphasis: "What we must discover is whether the mood and method of Inquiry have really become permanent elements in American life. If our work is not yet done we have no right to end the organization even though we have announced that we hoped to wind up next year." Another Inquirer remarked: "Yes, we have no right to end the Inquiry before our task is ended unless we are able to get other organizations to carry on in our place." "That is true," said Bishop Brent, "but I am not yet convinced that any one organization or any group of organizations is yet ready to carry forward and bring to completion that which is most essential in the Inquiry."

The Bishop continually experimented in the application of new techniques. To one who congratulated him on his success as arbitrator in an industrial dispute he said, "I am not trying to play the part of an impartial chairman by holding myself aloof from the issue as a judge would; but rather, I am trying to apply the Inquiry's method of getting both parties to understand more clearly what they essentially want."

But even before the existence of the Inquiry he frequently commented upon the need for new forms of truth seeking. Thus, in a prefatory note, he wrote:

“It is no kindness to impose upon searchers for truth the tyranny of a static definition. . . . Whatever infallibility there may or may not be, there can be none of definition. A progressive definition, an attempt, in modest spirit, to add a new link to a continuous chain of expression, coming and going like the lights and shadows of an endless day, introduces thought into fresh activity and splendid freedom.”

The development of better techniques of a joint thinking through difficult problems appeared to him an urgent need:

“Probably few of us realize that we are proposing a revolution in the way of thinking. What we are doing is not going to take root very quickly among the rank and file. We must be content if we make rather slow progress. Ours is such a dispassionate approach that it challenges everything. . . .

“I am tremendously struck with the value of this approach in my own life and as I see it growing in conferences—not by direct or indirect influence of this Inquiry, but because it points to the next stage in the thinking of the world. We are in the position of those who put that new approach into scientific terms and are applying it accordingly.”

Lastly, Bishop Brent's leadership was of such nature that his long absences and his final departure scarcely lessen the influence of his beautiful spirit. Characteristically, the monument which, knowing the seriousness of his illness, he desired to have erected as an expression of his friends' remembrance, is an educational foundation on behalf of a small, almost forgotten people in the hills of Luzon, a foundation which will be missionary in aim—not in the sense of converting those somewhat primitive Mohammedans to a specific Christian creed but in that of bringing to them the love and fellowship of any and all humble believers in the sanctity of life. What he wrote on behalf of the Moros in Luzon, he might have written on behalf of the despised and neglected anywhere:

“We shouldn't go in there with any ulterior motive; no other motive

is needed than to live what we believe to be the highest type of life, and where we will show kindness and friendship and desire to serve on such practical terms that the people will not fail to understand."

Editorial in the GUARDIAN, London, April 5, 1929.

A GREAT BISHOP.

THE DEATH OF Charles Brent is a grave loss to the Anglican Communion, and indeed to the whole Christian world. Few men of recent years have possessed so compelling an eirenic spirit. His Canadian origin, his long experience of the United States, his work as bishop in the Philippines, his constant visits to this country, put him in an unrivalled position for understanding the different aspects of Church life, and the reactions of national feeling on this, as well as on the other, side of the Atlantic. He had an astonishing gift for perceiving and appreciating the difficulties that arise from differing traditions, small and even perverse as these must sometimes have seemed to him. But with this gift he combined that of the seer and the prophet. But he was a prophet of the sympathetic school. He could be stern, but he could understand. While his gaze was on the heavenly city, he spoke to, not at, those whose thoughts are confined by the earthly. His vision was far-reaching. But his words were simple, and they carried conviction by their sincerity. Lausanne owed much to him. Those who have caught his message will not forget it. He could speak to business men, or diplomats, or undergraduates, with equal ease, and all knew that a man of God had been among us.

A Cablegram from the Most Rev. Metropolitan Germanos, Archbishop of Thyateira, March 28, 1929:

Lament heavy loss Chairman. His memory will last ever young among people striving for reunion. I pray with all Orthodox: may his soul rest in peace. May God raise successors capable of continuing his admirable efforts for understanding and reunion of the Churches.

A Letter from Prof. Dr. Adolf Deissmann,
of Berlin, April 3, 1929:

The death of Bishop Charles H. Brent is a severe loss to all his many friends all over the world. It brings to a conclusion a very remarkable period of wonderful leadership in our Faith and Order movement. Bishop Brent was a Johannine personality, whose fascinating impression gave us inspiration and confidence.

In an address on "The Cross of Christ and the Reconciliation of the Nations" delivered at Yale Divinity School on Good Friday, 1929, I had the opportunity to pay him, in his own country, a tribute of reverence and gratitude. *Have, pia anima!*

A Letter from Rev. T. Albert Moore, D.D., General
Secretary of the United Church of Canada, April 2, 1929:

The whole world is bereaved in the death of the Rt. Rev. Charles Henry Brent, D.D., LL.D., a native of Canada, a graduate of Trinity College, Toronto, the Bishop of the Protestant Episcopal Diocese of Western New York, a Churchman of the broadest sympathies, a world statesman in his outlook, and a high-visioned, sane, constructive Christian leader in every movement for human welfare and world betterment. An international personality, while always giving his very best to his own nation, his zeal for the welfare of humanity far exceeded the bounds of either the country of his birth or of his adoption and sought the welfare of the people of every land regardless of color, caste, or creed. A far-visioned Christian statesman, always loyal to the Protestant Episcopal Church of which he was one of the most influential bishops, his faith and loyalty to his Lord led him to envision the fulfilment of the prayer of Jesus, "That they all may be one," and to give himself to the utmost of his physical, intellectual, and spiritual strength to the cause of Christian unity as expressed in the principles, purposes and programme of the World Conference on Faith and Order.

The life of Bishop Brent from student days in Toronto, Canada, to life's coronation at Lausanne, Switzerland, was an unceasing consecration of himself to noble objects. Whether among his fellow-students in the college, the people in his parish, or the ministries of his diocese either in the Philippines or in Western New York; whether in behalf of the humble poor in city tenements, the needy and untutored in his great missionary parish; whether to give leadership against the world curse of opiate drugs, or devotion to the cause of the Allies of the World War, or the cause of peace in succeeding years, or to guide the Christian leaders of all communions to the fulfilment of that ideal of Church Unity to which he dedicated his endeavors through his last days, he gave himself to the very fulness of his strength. The grace of his presence, the clearness of his vision, the frankness of his utterances, the nobility of his character, and the complete devotion of himself to every Christian duty with a perfection of sweetness and of strength won for him the love of everyone with whom he was associated, and the highest esteem and confidence of the whole Christian world.

The movement towards Church Union known as the World Conference on Faith and Order owed much to Bishop Brent. He suggested the resolution in the General Convention of the Protestant Episcopal Church in 1910 which authorized the endeavor to secure a conference to which all Christian bodies throughout the world would be invited to send representatives for the purpose of considering those things wherein they agreed, and those things wherein they differed, on questions of Faith and Order. Ever since the movement was organized on a world-wide scale, he was the Chairman of the Conference and of its Continuation and Business Committees. With rare judgment, farseeing tact, and world-covering wisdom he guided the movement through all those years until the Lausanne Conference. Though far from well, Bishop Brent was present at all the sessions of the Conference, and rendered invaluable assistance in the preparation of its reports and the subsequent arrangements for carrying on its objects

through a Continuation Committee. The indebtedness of the movement for Church Union to Bishop Brent is beyond expression.

While the Christian Church, in all its communions, will mourn the death of this great leader, they will rejoice over the progress which has been achieved through his leadership towards the unity for which Jesus prayed. Also, they are enheartened with the knowledge that his leadership outlooked the all too brief span of his life and that he interested in and attached to the movement such other great Christian leaders as Dr. Alfred E. Garvie, Prof. Adolf Deissmann, Archbishop Germanos, Pastor Merle d'Aubigné, Archbishop Söderblom, and many others. These representatives of different Christian communions with devotion, enthusiasm and judgment will carry forward the purposes of the World Conference on Faith and Order by friendly conference, fraternal coöperation, and the fellowship of Christian worship, thus developing the deeper understanding of the common faith of Christian people and the spirit of Christian unity in every part of the world.

God has called home one of His chief workmen, and we sorrow at our loss, but rejoice over his immeasurable contribution to a great Christian movement. That movement is of God, and leaders are already associated with it who will take up the torch where Bishop Brent's hand unclasped it, only to extend the movement, "endeavoring to keep the unity of the Spirit in the bond of peace," till every Christian communion shall "grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

A Letter from Rev. S. Parkes Cadman, D.D.,
Brooklyn, N. Y., April 3, 1929:

The Faith and Order movement owes much to the Protestant Episcopal Church. The first step was taken at the General

Convention of that Church, where on October 19, 1910, on the motion of the Rev. Dr. William T. Manning, now Bishop of New York, a Joint Commission was appointed to "take under advisement the promotion by this Church of such a Conference." The last step until now was taken when the World Conference met at Lausanne in August, 1927. From the inception of this remarkable movement until his lamented death, Bishop Charles H. Brent identified himself with its progress. It was entirely fitting that he should have delivered the opening sermon of the Lausanne gathering, and also that he should have been unanimously chosen to preside over its deliberations. What he was everywhere else, he showed himself to be in that Conference. Few leaders of the Christian Church more richly deserved the affection and reverence of his brethren of all denominations, and to few if any were they more abundantly manifested. The announcement of his not unexpected death has evoked a spontaneous tribute of sorrow and a deep sense of loss from all quarters of Christendom. Those who were privileged to enjoy his personal friendship recognized in Bishop Brent the creative force, the fortitude, the vision and the strength of a saint of God who was also in the best sense a citizen of the world. Intensely human in his holiness, and lovable for his simplicity, he dwelt among us as one who, like Dean Richard William Church, was nevertheless far removed from the ordinary ways of men. One could not make contact with him and not discern in him that spiritual transcendency which enabled him to reflect the radiance of his Lord. I find it hard to write with restraint of this great ambassador of God. He possessed to an unusual degree the divine vitality which transforms totally different souls, and this accounted for his contemplative moods, his noble concepts of the Christian Gospel, and his multiform and beneficial activities. These need not be recited at length. They are known near and far, and he being dead, yet speaks through them. In even more impressive tones does his life exhort us to "be steadfast, unmovable, always abounding in the work of the Lord." No truer, braver soldier of the Cross has passed to his reward in our day. He

rests from his labors, and his example draws our souls to his as flame is drawn to flame.

A Letter from Rev. J. Ross Stevenson, D.D.,
Princeton, N. J., Chairman pro tempore of the
Business Committee, April 1, 1929:

The sudden death of Bishop Brent will bring great sorrow of heart to the large multitude of friends and associates in the whole Anglican communion as well as those in other communions who held him in the highest esteem. Those of us who had fellowship with him in that cause which lay nearest to his heart, church union, have a sense of irreparable loss in the going of an ideal leader and of a trusted, great-hearted co-worker. It was he who gathered up the appeal for Christian unity made by the World Missionary Conference nineteen years ago and caused it to ring in such clarion notes that not only the leaders of his own communion but of all other communions were compelled to give ear and make response. Since then he has been the foremost prophet of the will of God for church union, universally respected and everywhere beloved. To the utmost degree he gave the best he had to the World Conference on Faith and Order and no doubt those strenuous days at Lausanne shortened his lease of life. It seems most fitting that he should lay down his burdens at the scene of what will probably be regarded his greatest achievement. His vision and devotion will be a constant inspiration to those who were closely associated with him and shared with him great ideals for the unity of Christendom. All who knew, honored and loved him will accept his promotion to the general assembly and Church of the first-born as a new challenge to larger faith and diligence in the promotion of that unity which he so earnestly proclaimed according to his clear interpretation of the mind and purpose of the great Head of the Church.

A Letter from the Rev. M. G. G. Scherer, D.D., Secretary
of the United Lutheran Church in America, April 2, 1929:

The announcement of the death of Bishop Brent has brought a sorrow like that which one feels at the loss of a loved one. For we loved him. No other words so well explain the sorrow we feel. He was a man whom one had to love if he knew him and had a soul responsive to the noble things it sees in a human life.

For many years Bishop Brent has been the living exponent of a great and noble ideal, that of the reunion of Christendom. He literally gave his life for it. He prayed for it, and labored with such unwearied patience and consecration that his zeal for the cause ate him up. He never showed the weakness of one who fears or hesitates. He moved straight forward even when the way seemed darkest.

There was vouchsafed to him the joy of seeing the great Conference successfully carried through, and it seems most befitting that there, where he stood on the mountain top of vision in August 1927, he should be gathered to the assembly in which is completely realized that unity of the faithful which here is but dimly visible even to the prophetic eye.

His labors here are ended; but the work, which to a reflecting mind must be regarded as having been wisely guided under his leadership to as advanced a stage as reason could expect, cannot stop where it is. A movement has been started which will have results. It is for the Continuation Committee to seek earnestly the largest and best results by providing a leadership that will take up the work where Bishop Brent laid it down, and carry it forward in faithfulness to the principles which have been established.

A Tribute from
the Lord Bishop of Winchester:

Bishop Brent was a great man, great in thought and great in action. I well remember the inspiration and distinction

with which he made his contributions of speech and intercourse at the Lambeth Conference ten years ago. He was an American (though strictly speaking, a Canadian) to the core, but he understood the English mind and the English point of view far better than most visitors from across the water. He combined a flair for great affairs with the simplest and deepest faith. The last time I heard him preach was in the English Church at Stockholm. The Fatherhood of God is not a new theme in pulpits, however little we realize the grandeur and wonder of it, but he made it at once fresh, searching, and even electrifying, and few who were there will ever forget his sermon. He was one of those men who not only make goodness attractive, but who are themselves the best evidence for the Christian faith, and not least for the fact of the living Christ. The best memorial which can be raised to him is to pursue with relentless prayer and energy the difficult but vital enterprise of Re-union in which, and particularly at the Lausanne Conference, he gave so splendid a lead.

A Tribute by the Rev. Principal A. E. Garvie, D.D.,
of New College, London.

(The British Weekly, April 4, 1929) :

The death of Bishop Brent has brought keen sorrow to the hearts of all who knew, valued and loved him; and must even have grieved those who had no personal contact with him, but cared for the great cause of Christian reunion with which his name was inseparably associated. That sorrow was increased by disappointed hope, for he seemed to be on the way to recovery, sure if slow, from his long illness. When I saw him some months ago he was looking hopefully forward to return to work, if within narrower limits. I do not propose here to deal more fully with his character, influence and service; but I feel constrained to bring my tribute of appreciation, gratitude and affection without delay. Although his name and his work were familiar to me, it was at Stockholm in 1925 that I was brought into intimate association with him. At the meeting of the Committee preparing for the

Lausanne Conference he presided, and a mental and spiritual affinity drew us closely together. He so honored me with his confidence that, much to my surprise, he suggested that I should preside over the Committee, meeting in Berne in 1926, from which ill-health kept him away. At Lausanne in 1927 he asked me to act as his deputy, when necessary, as the state of his health was still precarious. Those who knew how seriously ill he was were much relieved that he was able to hold out to the end, doubtless a triumph of the willing spirit over the weak flesh. Even when he was not presiding, his personality pervaded the meetings. It was his character, influence, spirit, which as the channel of the Divine Spirit, gave the Conference its gracious and generous tone; and made possible what in anticipation seemed impossible. At one stage of the Conference, when it seemed that things might go wrong, his appeal restored harmony of spirit, if not agreement in counsel. I cannot forget, and shall always praise God for, the constant contact with him during the days of the Conference, when many anxieties had to be shared and decisions in emergencies had to be taken. How much he had to do behind the scenes in removing misunderstandings, allaying suspicions, and giving wise and kind counsels! A few hours at our last meeting together showed that his purpose to give himself to the cause of reunion was unshaken. Courage, wisdom, goodness, and all inspired by grace, were his living sacrifice on the altar of his service of the Church, the one body of Jesus Christ. He was greatest and best when one saw him nearest. I must add an expression of sincere sympathy with his sister, who looked after him with so great devotion, for she will feel the loss most. That he is with us no longer to lead is a call to us all to follow more closely his invisible Leader.

From a Letter from Archbishop Nathan Söderblom,
Upsala, Sweden, April 18, 1929:

I was most deeply moved by the news that our beloved and great friend and leader has left this world. I can not say how

I loved him and admired him. I sent a telegram of the following content to Dr. Keller:

“Deeply mourning the beloved, purehearted, greatminded, wise apostle of Christian Fellowship and Church Unity. We thank God for that great gift and pray with personal pledge for the sacred cause to which he devoted a saintly life.”

A Letter from Lord Sands of Edinburgh,
Written on behalf of the Church of Scotland:

The inception of the World Conference on Faith and Order and of the rapprochement of the Christian communions other than that of Rome, which is the most significant religious movement of our times, is associated with two names—that of a place and that of a man: of a place, Edinburgh, where was held the Missionary Conference of 1910; of a man, Bishop Brent, in whose mind at that Conference the great conception germinated. It seems fitting therefore that Edinburgh and Scotland should pay a tribute to the revered memory of the Churchman who found in Edinburgh this great inspiration. The Church of Scotland associates itself with the Churches of the world in its testimony of appreciation of the services of Bishop Brent to the cause of Church reunion and brotherhood among the disciples of the Master.

Bishop Brent's great intellectual endowments and the noble simplicity of his character commanded universal esteem and admiration and he enjoyed the confidence and the affection of all the Churches represented in the movement. Loyal to his own communion, he understood and sympathized with the positions of other communions and in particular he had a warm regard for the Church of Scotland, which now laments his loss. Lausanne is a landmark in the history of the Church and it is fitting that the great peacemaker of our generation should rest at Lausanne till the day breaks and the shadows flee away.

A Letter from Bishop Ostenfeld of Copenhagen,
April 10, 1929:

It was a sad message, which your letter today brought about the death of Bishop Brent. I think that every member who took part in the Conference at Lausanne will feel a deep sorrow that he no more is among us. His whole soul was in the work for Unity among Christians, and he was leading in that movement, not only by his words, but by his whole noble spiritual conduct. He felt himself weak and feeble, but he was looking upwards for guidance, and was willing to be guided by the eye of the Lord. Many times I have admired the way in which he gave his answer, when somebody had given his opinion in a rather controversial manner. Never came his words in a polemical form—and never did he try the way of compromise, but always he expressed himself in a constructive way, and he found out what was to be recognized in the words of the antagonist, and it was impossible that anybody could be hurt by this follower of Christ.

Now he has gone to the rest, where there is real unity, because strife and controversy is impossible in the face of the Prince of Peace.

God bless the memory of Bishop Brent among us!

A Letter from the Rev. Charles Merle d'Aubigné,
of Paris, April 8, 1929:

We are indeed grieved by the removal of our beloved friend and leader Bishop Brent. We owe to him in a large measure the starting and conduct of the "Faith and Order" movement which has done so much to strengthen our faith, enlarge our sympathies and kindle our hopes. As he so rightly said in Lausanne "we are no more the same as we were before," something new has come to us and something better and holier than we had before. But more than that, what he gave us, before and during Lausanne, was the intensely spiritual and

devotional atmosphere, which pervaded our meetings and was not felt in the same degree elsewhere. That was due to his holy and consecrated soul. One of our French pastors, T. Fallot, has said: "Of all the centres of power at work here on earth the mightiest is a soul in which God dwells and acts." He was one of those centres and we all felt it during those days on the shores of the lake of Geneva—as others did long ago on those of another lake.

In his beautiful message on the "Call to Unity" he wrote: "Some of us, pioneers in this undertaking, have grown old," he might have said, 'have worn themselves out,'—"in this search for unity. It is to youth we look to lift the torch on high. It was God's clear call that gathered us. With faith stimulated by His guidance to us here, we move forward."

It was not vouchsafed to him to see the full result of his efforts, but his example and spirit remain, for they were those of his Master. After him we repeat: "Forward!"

A Letter from the Bishop of Gloucester, England, April 9, 1929:

There is little that can be said at the sad news that we have heard of the death of Bishop Brent. It means more than we can express. It was his wisdom, his spiritual earnestness, the beauty of his character, that made Lausanne possible. We may hope and pray that all those who are bearing the burden of the work, and for whom we feel so much gratitude, may receive a double portion of his spirit.

A Tribute from Metropolitan Eulogios, Paris, April 17, 1929:

We are deeply impressed by the sad news about the death of the noble Bishop Brent. His personality made an indelible and touching impression of Christian love and humility on all who came in contact with him. Such a man was truly chosen by Providence to lead the work of rapprochement and re-

union of the different Christian denominations. His death will be a great sorrow for the whole Christian world of no matter what denomination. We, Orthodox Christians, are offering prayers before the altar of Almighty God for the repose of his soul in the Kingdom of God.

A Letter from Judge Alexis de Boér,
of Hungary, April 10, 1929:

Owing to my having been out of town I have just learned of the very sad news of the death of the Right Reverend Bishop Brent which I consider to be one of the greatest losses to our Faith and Order Movement.

In my humble judgment Bishop Brent possessed not only a wide experience and knowledge connected with all of our problems but he put into his work his whole heart and soul guided by his noble spirit. He had a special gift for imparting his thoughts, convictions and ideas in such an impressive way that whoever had the privilege of listening to his wonderful addresses must have been convinced that his aims and purposes served not only the common benefit of all our churches, but even the benefit of humanity at large.

I shall always cherish the memory of the happy hours and days which I spent with Bishop Brent working to further our Faith and Order Movement, and I shall always have the highest respect for his great personality and for his untiring efforts. Let us hope that his blessed spirit will remain with us and that we will have the Divine guidance in selecting one who will carry out his great ideals and continue so successfully the work for which he has sacrificed his life.

A Letter from Bishop Ravasz,
of the Hungarian Reformed Church:

The Reformed people in Hungary has learned with deep regret the sorrowful news about the death of Bishop Brent. All

those who have partaken in the Lausanne Conference of 1927, will never forget the wonderful speech of Bishop Brent, in which the very soul of the century and the prophecy of a better future has spoken. All for whom the high-priestly prayer of our Lord Christ is of vital importance, will keep in his good memory the seeker of great harmony and the endeavorer to unity, the Bishop of Western New York.

A Tribute from Prof. Wilfred Monod,
Paris, April 20, 1929:

Bishop Brent has left to us the memory of his unforgettable smile and the fire of his inextinguishable hope. Here on earth the true grandeur of men of God passes too often unperceived by those close to them,—their friends and their comrades. We brush by them every day without discerning the divine mystery which shines in them, and once again the sad words are justified, "In the midst of you is one, and ye know him not."

Yet, Bishop Brent was one of those radiant personalities which cannot but bear witness. From the time that he began to work quietly, ardently, courageously under the banner of a united and universal Church a miracle happened to the spirit of Christianity. Over it was breathed a refreshing air, just as the invisible motion of a silent fan produces a fresh current of air in a stuffy room.

At the beginning of the great oecumenic movement the words written by Bishop Brent, or compiled under his inspiration, setting forth its broad program to all the Churches of the world, made an impression of crystalline spirituality on my heart. What poetry, what gentleness, what nobility was put at the service of a difficult inter-ecclesiastical administration! One breathed from those white pages the air of Gallilee; and how many were his constant appeals to humility, to consecration and to prayer!

Suddenly I was won over to the movement. My heart burned within me. How could one escape from the blessed certainty that a great climatic change was being prepared for the disciples of Christ over the whole world, for those who had until now been con-

fined in separate groups—"sitting in the shadow of death." A great light was dawning for the Churches, hitherto obscured by their divisions.

From a human standpoint, how many material misunderstandings might have arisen between a prelate of American Episcopalianism and a son of the French Huguenots! But the ritualistic Bishop called me, the Calvinistic preacher, to the clear stream of a spiritual Catholicism, and held out to me a cup of fresh water and quenched my thirst.

Blessed friend, humble and strong leader of men! I barely met you here, we seldom corresponded, I hardly tasted the privilege of communion with you—those who loved you respected your weariness, and retirement. But how much my soul was in communion with you, valiant pioneer! During the solemn sessions of the Conference of Lausanne, how much I felt your spirit, centered in God, watching over the assembly; hidden in an inner sanctuary, you had acquired through prayer, day after day, and hour after hour, the triple secret of wisdom, enthusiasm and serenity.

You spent your physical forces during those exhausting weeks of uninterrupted session and when, after a prolonged retirement due to illness, you planned to visit Palestine you had to obey a silent vow, made with yourself, to stop on the shores of Lake Geneva as a pilgrim to the city which was to you the City of Remembrance and Hope.

Truly it was a dispensation of Providence which brought you to that consecrated spot, for all unwittingly you were led there by the Powers on High to die suddenly on a night in Spring. Like Livingstone, the daring explorer, who died in Central Africa and left his heart in that Dark Continent, you also, explorer of the future, blazing new trails, died on your travels. And you also bequeathed your heart to a strange land to have it buried in the foundations of a further kingdom.

Hereafter to the end of time those who "pray for the peace of Jerusalem" will come to meditate with emotion before your epitaph. In the Cathedral, where you preached the inaugural sermon of the

great Conference your noble voice will no longer be heard, but in the cemetery where your body rests in peace you will preach forever a living message. Through the ages, myriads of servants of a united Christianity will stop before a tomb of a prophet, saying with reverence, "He being dead yet speaketh."



